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Romanism. The reader charitably assumes that this arises from a desire to give a perfectly colorless narrative, in which the author's own position shall not be apparent, until one finds him speaking of "the leprosy of Nonconformity," and openly condemning Anglicanism as an illogical and inconsistent middle position. The book must be considered as a thoroughly polemic work, written for the express purpose of antagonizing Purcell's position, and burning incense before the shrine of the cardinal.

WINFRED ERNEST GARRISON.

THE UNIVERSITY OF CHICAGO.

THE STORY OF GLADSTONE'S LIFE. By JUSTIN MCCARTHY. New York: The Macmillan Co., 1897. Pp. 436. \$6.

THIS book should not be judged by the ordinary standards for estimating biography, for it is exactly what the title indicates—the story of Gladstone's life.

That the work appeared before the death of the illustrious subject has but little significance, for the parliamentary life of Mr. Gladstone had ended, and it is the marvelous influence that he held over the House of Commons which is McCarthy's theme.

The opening sentence of the first chapter contains the chief thought of the whole book, and this the writer illustrates by incident and reminiscence to the continuous delectation of the reader: "I think I may take it for granted that Mr. Gladstone is the greatest English statesman who has appeared during the reign of Queen Victoria."

Mr. Gladstone began his career as a Tory and ended as a Liberal, if not a Radical. The way in which all England conformed to the evolution of one man is shown in the many reform movements championed by Gladstone, and especially in the repeal of the so-called "taxes on education." The removal of the tax on paper would reduce the rich man's six-penny newspaper to a price within the reach of the laborer. The House of Lords obstructed the measure for one session. "But the country had full faith in Mr. Gladstone's determination, and it was quite certain that the peers would not resist him for very long." The next session saw Mr. Gladstone's scheme passed into law. The House of Lords thus said in effect: "Well, if Mr. Gladstone and the House of Commons want this iniquitous measure, of course they must have it—we must only let them ruin the country, and make no further work about it."

The story of the life of a man whose work is useful to the world

should be written by a friend and admirer. The critically prepared biography has its purpose, and its place in historical literature, but that purpose differs greatly from that of the loving friend who chronicles the triumphs and influence of a great man.

Mr. McCarthy, in writing what has plainly been a joyous task, has given to the world a book which for style and matter will equal the best of his other books, and will profit and fascinate all its readers.

GEO. E. FELLOWS.

THE UNIVERSITY OF CHICAGO.

ZUR FRAGE NACH DEM URSPRUNG DES GNOTIZISMUS. Von WILHELM ANZ, Licentiat der Theologie (= Bd. XV, Heft. 4, of *Texte und Untersuchungen*. Edited by O. von Gebhardt and A. Harnack). Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897. Pp. 112. M. 3.50.

THIS essay sets itself to establish two things: first, that the central, the fundamental doctrine of early gnosticism was the ascent of the soul from this world through seven planetary heavens ruled by hostile archons, till it reached an eighth heaven where God dwells; and, second, that this early gnosticism sprang from the religion of Babylon under a certain side influence from Persia. Most critics are now agreed that oriental elements were prominent in the beginnings of gnosticism, and that its tendency was practical rather than speculative. Kessler, in his book on *Gnosis und altbabyl. Religion* (1882), concluded that gnosticism had its origin in the old Babylonian religion; and Brandt, in his *Mandäische Religion* (1889), pointed out the resemblance between the doctrines of the "Christians of St. John" and early gnosticism. Anz follows the same line of inquiry, with special reference to the central doctrine of gnosticism, which he finds in the later Babylonian belief, and in a special manifestation of it which took the form of free will and knowledge in reaction against the fatalism of astrology. Knowledge was the way of salvation by which man pressed through the seven hostile planetary heavens to the world of light, happiness, and God. The moral living built on knowledge, whether of an ascetic or an epicurean type, started from the point of view that man thereby gains deliverance from the fatalistic rulers of the world, and makes himself worthy and certain of divine help in the ascent of the soul. Such a religion of deliverance, with its pessimistic view of life and its longing after higher existence, met with a ready response in the